September the 8*th*. 1679.

I Do appoint *Francis Smith*, *Thomas Baſſet*, *John Wright*, *Richard Chiſwel* and *Samuel Heyrick*, to Print this my *Narrative* and further Diſcovery of the Plot; And that no other Perſon preſume to Print the ſame, nor any part thereof.

Robert Jeniſon.

September the 8*th*. 1679.

I Do appoint *Francis Smith*, *Thomas Baſſet*, *John Wright*, *Richard Chiſwel* and *Samuel Heyrick*, to Print this my *Narrative* and further Diſcovery of the Plot; And that no other Perſon preſume to Print the ſame, nor any part thereof.

Robert Jeniſon.

THE

NARRATIVE

OF

Robert Jeniſon,

Of *Grays-Inn*, Eſquire.

CONTAINING.

I. A further Diſcovery and Confirmation of the Late *Horrid* and *Treaſonable Popiſh Plot*, againſt His Majeſtie's Perſon, Government, and the Proteſtant Religion.

II. The Names of the Four *Ruffians*, deſigned to have Murthered the King.

III. The Reaſons why this Diſcovery hath been ſo long deferred, by the ſaid *Robert Jeniſon*.

IV. An Order of His Majeſty in Council touching the ſame. Together with other Material Paſſages, Letters, and Obſervations thereupon.

Together with

A PREFACE Introductory to the ſaid *Narrative*.

LONDON,

Printed for *F. Smith*, *T. Baſſet*, *J. Wright*, *R. Chiſwel* and *S. Heyrick*. MDCLXXIX.

DA
448
.J51

NARRATIVE

OF

Robert Jenkon,

Of Gravs-Inn, Esquire:

CONTAINING

I. A further Discovery and Confirmation of the Late Horrid and Terrible Popish Plot, against His Sacred Majesty's Government, and the Protestant Religion.

II. The Means of the Four Ruffians, designed to have Murdered the King.

III. The Reasons why this Discovery hath been so long delayed, by the said Robert Jenkon.

IV. An Order of His Majesty in Council touching the same. Together with other Material Passages, Letters, and Observations thereupon.

Together with

A PREFACE Introductory to the said Narrative.

LONDON,

Printed for N. Smith, J. Baker, & Will. Rogers, and S. Heyrick. MDCLXXXI.

Hist. Eng.
Hovey
1-28-44
A9590

To the Right Honourable,

The EARL of *SHAFTSBURY*,

Lord President of His Majestie's most *Honourable Privy Council.*

Right Honourable,

AS *your Lordship is known to have been a* Signal *Instrument for the Re-Establishing his* Majestie *on the* Throne *of his Kingdoms, so your* Zeal *for the Preservation of the* Protestant *Religion, and of His* Majestie's *Person and Government, thus restored (in great part) by the Wisdom and Activity of your* Honour's *Counsel, may Justifie my Election, in Entitling your Lordship (before any other) to the* Patronage *of this Small* Tract; Little *indeed for* Bulk, *but, if I mistake not, considerable in its Use, in regard it strengthens the former* Discoveries *of Others, at such a Juncture of time, when some foyl and damp was endeavoured to be cast upon* Them *by the subtle Contrivances of the* adverse Party. *I have observed all along in the Progress of this matter, That when the Evidence for the* King *hath seemed to be at a* Bay, *as discouraged by the Power or Policy of* Malevolent *Persons, Then, by Divine Providence,* another *Witness hath started up to retreive and confirm, what before seemed to be at a Loss: Thus after the aspersions and prejudices cast on Mr.* Oates, *Mr.* Bedlowe, *and Mr.* Dugdale *came in to assert and carry on the* Truth *of his* Testimony *(endeavoured to be shaken) by the addition of* their own: *And when the matter seemed not fully to bear and to be made out, as to the Murther of Sir* Edmundbury Godfrey, *then* God *raised up*

AG

Mr. Praunce *to make a plain Diſcovery of that* Horrrid and Bloody Fact. *Moreover, when at, and ſince the Tryal of Sir* George Wakeman *and the Reſt (wherein I alſo appeared) ſome Diſcouragements, not yet fully enquired into, were caſt upon the* Witneſſes *for his* Majeſtie, *yet I was ſo far from being deterred by that (otherwiſe) diſheartning Circumſtance, that I am rather animated thereby to proſecute my Evidence with greater Vigour, as conceiving it a* Criſis, *wherein* Truth *ſtands in need thereof; Neither do I doubt, but* Others *alſo may ſucceed me, with their ſeaſonable Reliefs of this Kind, in caſe* Falſhood *ſhould make any further Attempt to over-baliance and weigh down the* Truth; *Which hope of Mine is in part verified already, by the additional Teſtimony of Mr.* Smith, *hereafter mentioned; And I am perſuaded, that both* His *and* Mine, *will receive future Confirmation by the* Aſtipulations *of Others (at preſent not publickly known) if need ſhall require; That ſo it may be ſaid of our* Oppoſers, Though they will not ſee, yet they ſhall ſee, and be aſhamed. *I know your* Lordſhip *will allow me to uſe that* Scriptural *Expreſſion, becauſe the hand of* God *(to thoſe who ſeriouſly conſider it) is more than ordinarily ſeen in theſe matters. That none of theſe* Providences *of the* Almighty, *may be Loſt upon this* Nation, *but be mutually Improved, both by* Prince *and* People, *to an Humble Acknowledgment, and a Thankful Obedience, is the Prayer of*

My Lord,

Your Honour's

Moſt humble Servant,

Robert Jeniſon.

THE Publiſher to the Reader,

Serving

As an *Introduction* to the enſuing *Narrative.*

THE Name of *Robert Jeniſon*, Eſq; (the Author of the *Narrative* enſuing) hath been formerly mentioned in many Prints, eſpecially in that *Narrative* of his *Depoſitions*, and *Informations* annexed thereunto, Collected by *Charles Chetwind*, Eſquire, and publiſhed by Order of His *Majeſtie's* moſt Honourable *Privy Council*, *July* 16. laſt paſt, 1679. Beſides, the *Gentleman* is further notified by his appearance, as a Witneſs for the *King*, in the late Tryal of Sir *George Wakeman*, *Corker*, and the reſt. Nevertheleſs, becauſe his Name was then uſed by others, though with his own conſent, it is thought convenient in this Preface to the following *Narrative*, to give a more particular Account of *Him*, and of his *Family*, to which he hath already been, and further yet may be, ſo great an *Honour*; That ſo the unqueſtionableneſs of his Extraction may advance him above the common exceptions of *Lowneſs* and *Plebeity*, which inferiour Teſtimonies are ſubject to. Born he was of an Ancient *Family*, reſiding at *Wallworth* in the County Palatine of *Durham*: A place ſo conſiderable, that King *James* was pleaſed to *Honour* their Manſion-Houſe (then in the poſſeſſion of his *Auncеſtors*) with his Reſidence (and his Retinues) for a Night, at his firſt coming into *England*. His Father, *John Jeniſon*, Eſquire, yet living in the ſame *Houſe*, is a *Gentleman* of a fair Eſtate, and of an unblemiſhed Reputation, ſave what may be thought to reflect upon him for his former adherence to the *Romiſh* Religion. His Elder Brother, Mr. *Thomas Jeniſon*, now a Priſoner in *Newgate* on the account of the *Plot*, having

Baker's Chron. in King *James.*

having taken Orders in the *Church of Rome*, and in one of their most obnoxious *Sodalities*, That of the *Jesuits*, hath thereby rendred himself, according to the known *Laws* of *England*, uncapable to inherit: And thus, Divine Providence so Ordering it, he hath opened a Door to this *Gentleman* to the Inheritance of a fair paternal *Estate*, of several Hundreds by the Year; Which Consideration notwithstanding hath been so far from cancelling in him the natural Obligations to Brotherly Friendship, or to influence him in the least towards the making this *Discovery*; That in his *Addresses* to His *Majestie* on this Occasion, he hath, not without succes, interceded for the Indempnity of his Brother, and of others of his *Relations*, as well as for his *Own*, as by the Order of *Council* inserted into this ensuing *Narrative* may appear. The Education of the aforesaid Mr. *Robert Jenison* of late years hath been in the *Honourable Society of Grays-Inn*, where his Pains have been commendably bestowed in the study of the *Law*, and his Repute untainted amongst the *Prime Gentlemen*, and all others, of that *House*. But his Youthful institution he received at *Doway* in *Flanders*, in the strict Principles of the *Papal* Religion, and in the *English* College of *Secular Priests* there, where, to give that Order of *Seculars* their due, I never heard him affirm, That he imbibed any *Principles* either of *Immorality* in point of Conversation, or of *Treasonableness* in point of *Loyalty*, from their Information; Those *Lessons* being taught in the *Schools* of the *Jesuits*, who afterwards did labour to infuse some of them into him. The *Seculars* value themselves much on the accompt of their obedience *to*, or patient suffering *under* those *Princes* and *Rulers* (of a Contrary Religion to them) in whose *Dominions* they reside. Hence it is that formerly they persuaded those here in *England* of their own Sect and Profession to quiet subjection, fealty, and allegiance, in the days of *Q. Elizabeth*, contrary to the *Principles*, and Practices of the *Jesuits*, betwixt *whom*, ever since their first Institution, and the said *Seculars*, there hath always interceded an irreconcileable Pique: The *former* being, as an *Episcopal Protestant* hath lately character'd them, * *The most active and Pragmatical Undertakers in all Christendom.* But alas, This Censure is but

* *Fuller's* Ch. Hist. Book 6. p. 279.

a light

a light Velitation, if compar'd with that black charge of guilt, which the *Body* of *Seculars* make againſt *That Order and Society*: He that reads the *Quodlibets* of *William Watſon*, a *Secular Prieſt*, publiſhed in the Year 1602, will eaſily confeſs, That no *Proteſtant* Pen can decipher *Jeſuits* in more dark and bloody Colours, than *he* hath done: For beſides, the liberal *Epithites* he interſperſeth in his *Book*, calling them, *Mountebanks, Uſurpers, Falſe-hearted, Seditious, Impudent, Erronious, Turbulent, Malicious, &c.* In his *5th Quodlibet, Art.* 8. *pa.* 149. he hath theſe words, ſpeaking of them, *It is not unknown to all the Chriſtian World, (as I verily think) That in* Rome, *in* Spain, *in* Flanders, *and every where, but eſpecially here in* England, Scotland, *and* Ireland, *They labour to ſtir up all men under colour of Religion, and Zealous Deſire in them, of our Country's Converſion againſt our Soveraign, the preſent State, &c.* But more fully, in *Quodlibet* 3. *Art.* 3. *p.* 61, 62. he beſtows his *Favours* on them, in theſe Expreſſions; *They run now ſuch a deſperate Courſe, as if Religion were but a meer Political and Atheal Device, &c. taught by their Arch-Rabbies, how to maintain with Equivocations, Diſſimulation, Detraction, Ambition, Sedition, Contention, Surfetting, ſorer than ever did* Heliogabalus (*with his many hundred varieties of Services ſerved in at every Banquet or Feaſt-Royal at his Table*) *in ſetting Diviſion, breeding of Jealouſie, and making of hoſtile Strife by oppoſition of King againſt King, State againſt State, Prieſt againſt Prieſt, Peer againſt Peer, Parent againſt Children, &c. raiſing of Rebellions*, MURDERING OF PRINCES, *&c. Are theſe Men then to be called Religious? &c. No, no, Their Courſe of life doth ſhew what their Study is; and that, howſoever they boaſt of their Perfections, Holineſs, Meditations, and Exerciſes, yet their Platform is Heatheniſh, Tyrannical, Satanical, and able to ſet* Aretine, Lucian, Machiavel, *yea, and* Don Lucifer *in a ſort to School, as impoſſible for him by all the Art he hath to beſot men, as they do.* Thus He. And though the ſame *Watſon*, notwithſtanding his Zealous Profeſſions of Subjection to *Temporal Princes*, was afterwards put to death for *Treaſonable Practices* againſt King *James*, whereby he might ſeem to ſtain the Credit of his own *Doctrine* formerly delivered; yet our *Hiſtorians* ſay, That he was out-witted therein too by the *Jeſuits*, out of a Vindictiveneſs of ſpirit againſt him,

for his plain demonſtration of their odious *Practiſes* mentioned in the aforeſaid Book.

Hear what *John Speed* ſaith in his *Chronicle*, in *King James*, p. 1223. *Watſon having at large laid open, in Print, the Treachery, and Unſufferable Machinations of the Jeſuitical Order, left this ſuſpicion on them at his death, that They, in revenge, had covertly and cunningly drawn him into this Action, which brought him to this ſhameful End.*

'Tis true, The great Favourers of *Ignatius* and his *Followers*, do look upon their *Sect*, as a Neceſſary, and Seaſonable Supply to the *Roman Church*, in regard it was inſtituted not many Years after the *Aſſaults* made againſt it, by *Luther*, *Melanchthon*, and their Partners.

Buſsier. Floſcul. Hiſtoriar. p. 386. 387. initii.

To ballance the Proteſtants, the Jeſuits were ſet on foot, as one of our own confeſſeth. *Fuller's* Church Hiſtory. Book 6. p. 279.

Yea, *Saunders* in his Book *De Schiſmate Anglicano*, drives the Obſervation a little further, remarking it, as a ſpecial Providence, that the *Order of Jeſuits* began to appear in the World, when all other *Religious Orders* of the *Roman Communion* were ſuppreſſed in *England* by King *Henry the Eighth*, *Anno Dom.* 1538. Nevertheleſs, ſome *Grave* and *Sober* Perſons, even of the *Roman Church*, do, not without cauſe, ſuſpect, that *Their* heady and raſh Activity may in time contribute to the overthrow of that *Religion*, which *They* would ſeem ſtrenuouſly to maintain; And we do reaſonably hope, that the violent Humour of that ſort of men may prove like the over-officious Duty of that *Servant*, who pretending to lift his *Maſter* up to Horſe, threw him over on the other ſide.

But to return to Mr. *Jeniſon*: He, as I have ſaid, being Educated in the *Principles* of the *Romiſh Religion*, continued conſtant in his adheſion thereunto; till about the Month of *January* laſt paſt. The chief occaſion of his *Converſion*, was, The Confident Aſſeveration of Mr. *Ireland*, (who was his *Kinſman*) both at his *Tryal* and *Execution*, concerning his

his being in *Staffordshire* at the same time, when he *knew* him to be in *London*, and discoursed him *there*; upon which, he entertained such Thoughts in himself, That a *Religion* allowing such Palpable Untruths, in the very *Article* of Death, must needs be ill-grounded, besides the Countenance and Encouragement it gave to the *Slaughter* and *Assassination* of *Princes*; in order to which, he had been tamper'd with by the *Jesuitical Party*. These things did first shake his Stedfastness in that *Profession*, before ever he had Will or Inclination to read any *Protestant* Books; though since he hath been further confirmed in the truth of the *Reformed Religion*, by perusing some Writers, especially the Bishop of *Lincoln's* Book, Entituled, *Popery, or the Principles and Positions, approved by the Church of Rome, (where really believed and practised) are very dangerous to all, &c.* Wherein he doth evidently prove those *Doctrines* to be maintained by the *Church of Rome*, which Mr. *Jenison* supposed to have been injuriously charged upon *It* before. Yet when he was in the *Communion* of the *Roman Church*, he had alwayes a secret Aversion to those *King-Killing Maxims*, which his *Cousin Ireland* and other *Jesuits* would have instilled into him. Hence it was, that they communicated their Principles and Purposes to him, but *gradually* and *guttatim*, allowing him time to ruminate upon, and digest *One Principle*, before they attempted to infuse *another*. And the Consideration of those Principles, and his Conviction of the Evils of Them, hath proved, by God's Blessing, contrary to their expectation, a strong Inducement to the Discovery of their Vile Machinations and Practices.

If any shall Object, That the matters contained here in this ensuing *Narrative*, are but *Crambe bis cocta*, or a repetition of what was discovered before; Let such know, That the Disclosing the *Four Ruffians*, who were designed to do so Black a Deed, is wholly due to Mr. *Jenison's* Informations mentioned herein: For though other Evidences have concurred in the number of *Four*, and in their Designation to that Bloody *Fact*; yet who they were, none hath nominated, but *Himself*: A Circumstance of that Moment,

ment, that much of the *Credibility* of the whole Conſpiracy doth depend thereupon. Beſides, One and the ſame ſubject may be cultivated by ſeveral Pens, according to the diverſities of Style and Method, and their reſpective Knowledges of different Occurrences relating to the ſame Argument; which Variety doth not weary, but refreſh the *Reader*; nor detract from, but corroborate former Evidences, eſpecially His *Majeſtie* having declared his great Satisfaction which he received from this *Teſtimony*. And yet, This *Theme* is not ſo wholly drained, but that room is left, both for this *Gentleman*, and other Diſcoverers, to make their further Additions thereunto. And in the mean time, I queſtion not, but the unprejudiced *Reader* will find his Expectation ſufficiently anſwered in the Enſuing *Narrative*.

THE

THE
Narrative it Self.

I Cannot deny, but that all the while I was engaged in the *Profeſſion* of the Religion of the *Church of Rome*; I was very unwillingly drawn to make any diſcovery, of what I knew, concerning the late horrid *Plot* and *Conſpiracy*, partly becauſe the *Grand Concern* of the thing it ſelf, did much amaze me, for great *expectances* of extraordinary Events (as well as deep *Sorrows*) do rather *tie* than *unlooſe* the Tongue, partly alſo, becauſe a *Brother*, a *Couzen Germane*, and ſeveral other of my intimate *Friends* and Acquaintance, all of the *Roman Communion*, being deeply engaged therein, I was willing ſo far to conſult their ſafety, as not to be influential to their prejudice, by any act of mine: To which I ſhall add the concern of *my Religion* it ſelf (*then* judged by me to be the *beſt*) which I knew would undergo an undeleble blot of *Scandal* and *Reproach* in caſe any diſcovery were made of theſe horrid actings by its *Profeſſors*, beſides the ſtain and infamy it would affix on *my Self*, and *Family* (which had hitherto lived in good repute) in caſe we had been found *conſcious* thereunto. But the main of the *Plot* having been diſcovered by *others*, I came to be further Inſtrumental in the clearing of many *Particulars* relating thereunto, upon the following occaſion; *Robert Bowes* of *Gray's Inn Eſquire*, Son to Sir *Francis Bowes*, was my *Country-man* and *Neighbour*, betwixt whom and my ſelf, there had interceeded ſeveral *Offices* of ſtrict Friendſhip, and not unfrequent intercourſes by *Letters*; he, the ſaid Mr. *Bowes* wrote me one *Letter*, (being then retired to *Reading*, in obedience to his *Majeſtie's Proclamation* for baniſhing all *Papiſts*, to ſuch a diſtance, from *London*) ſignifying, that my *Father* was coming up to *Lon-*

don from the *North*, his Errand being to perſwade my *Brother* (then, and yet, a *Priſoner*, on ſuſpicion of the *Plot*) to make a *diſcovery* of what he knew *thereof*, and withall he acquainted me, that it would be an acceptable Service to *King* and *Country*, if *I* would caſt in my *mite* towards the compleating that *diſcovery*; for he did preſume, that upon the account of my *ſtrictneſs* in *that* Religion, and my acquaintance with, and intereſt in, many of the *Eccleſiaſticks* of the *Roman Church*, eſpecially in my *Kinſman Mr. William Ireland*, who was a principal man amongſt them, I muſt needs have a more than ordinary knowledge of their Deſigns: and beſides, by declaring what I knew, I might provide for my own Indemnity, it being a Rule in the *Law*, That there are no *Acceſſaries* in *Treaſon*, but the *Conſcious* as well as the *Actors* are all lyable to the ſame puniſhment. Being thus ſtrongly aſſaulted by my *Friend*, I yielded to his importunity, reſolving nevertheleſs, ſo to *poize* my ſelf in my *diſcovery*, as to ſave my *own ſtake*, and yet not much to endanger any of my Friends. Hereupon I wrote that Letter to Mr. *Bowes* (in anſwer to his) dated from *Reading*, *December* 19. 1678. which hath already been publiſhed in print, wherein I did ſo labour to *vail* and *palliate* the *Truth*, that doubtful expreſſions might be taken in the moſt favourable ſenſe, and that it might be perceived my intention was not to bring *any* on the Stage; for though my *Couzen Ireland's* being in *London*, and *there* diſcourſed by me, were therein clearly and poſitively aſſerted (according to Truth) yet upon the firſt reſuming that matter in diſcourſe betwixt Sir *Michael Wharton*, Mr. *Bowes*, and my ſelf, after *Ireland's* Trial, I was ſo ſtartled, that I was in effect willing to *recede* therefrom, rather than caſt a Note, and imputation of falſhood on ſuch a known *Father* of that *Church*; but that my own Hand and Letter to Mr. *Bowes*, would *then* have *witneſſed* againſt me, and my *conſcience* alſo have flown in my face, for denying an evident Truth; And my ſtrong *Aſſeverations*, mentioned in that Letter, wherein I ſeem peremptory and concluſive of my ſelf, under high *Proteſtations*, as to *any further knowledge in thoſe matters*, do ſtand on

the

the ſame foot; for at that time, not being ſhaken in the *Principles* of the *Romiſh* Religion, I did count it my duty to conſult for the *Honour* of it, by concealing the guilt of its *Profeſſors*. Beſides, my *Converſation* having been moſt among the *Seculars*, I had not ſuch Doctrines infuſed into me, as the *Depoſing or Murdering of Kings*; and, what contrary *Principles* theſe Jeſuits, with whom I ſometimes converſed, laboured to inſtil into me, they did it not at firſt *directly*, and in *expreſs words*, but, according to their known *Art*, by *Ambages* and *Circumlocutions*, that their *Pills*, thus *guilded*, might be the better *ſwallowed*; yet to thoſe, who were acquainted with their Language, their *meaning* was eaſily intelligible, though not expreſſed in plain *words*; and if at any time they were more free and open in their intimations to me, yet I was *then*, ſo far guilty of humane frailty, as by my ſilence to ſuffer *affection* to overſway *judgment*, eſpecially the *Honour* of my (then) *Church*, and the ſafety of my *Relations*, and my *ſelf* being concerned therein; moreover I was always looked upon by the *Fathers* of that *Church*, as a *Perſon* wholly addicted to *Loyalty* and Obedience to my lawful *Sovereign*, and altogether averſe from all actions baſe and immoral; and beſides, having an univerſal love for all *Mankind*, I did rather *compaſſionate* their ſeduction from the way of *Truth* (as I then thought it) then judge it fit to endeavour their *conviction* by the cruel Arguments of *Sword*, *Fire*, and *Fagot*: hence it was, that I often urged to my *Couzen Ireland* in diſcourſe, the *Example* of *Chriſt*, who brought not in *armatum Evangelium*, but by true Doctrine and the Example of a *holy life*, did labour to convince the *World*, whoſe pattern ought to be *our Rule*; for if our *Saviour* would not have Fire from *Heaven*, called down upon the *Samaritans*, who refuſed to receive him, why ſhould we labour to propagate our Opinions, and Religion by *ways* ſo contrary to *His*, and ſo *deſtructive* to *mankind*? Indeed the diſpenſation of the *Law* was adminiſtred with great terrour and ſeverity, but the *Goſpel* contains more of gentleneſs, lenity, and perſwaſiveneſs in its temper. *Theſe*, or Diſcourſes of *this nature*, paſſed betwixt us, and though ſometimes, by the importunity of his arguings, he did extort

from

from me ſome *treaſonable words*, yet my *heart* was ſtill ready to give my *tongue* the lie; ſuch my expreſſions, not proceeding from a calm, ſedate, and well principled *ſpirit*, but from a *mind* heated and *agitated* by diſputes, and which after a little *pauſe* and redemption from ſuch *excurſions*, would again return to its *wonted temper*. This *frame of ſpirit*, by divine goodneſs, thus beſtowed on me, I look upon as a great *Antidote* againſt all the ſubtle inſinuations of Mr. *Ireland*, and others, and which at length *God* did ſo far further honour, as to free my captived underſtanding from the *Errors* and *Seductions* of that *Church*, and to enable me to ſee the *falſity* of that *Religion* which allows ſuch *ſolemn aſſeverations* on weak, tickliſh, and inſufficient grounds. Upon this alteration of my judgment, I am reſolved, by *God's permiſſion*, to be more free and open in the *Declaration* (of what I know) of the late *bloody and deteſtable conſpiracy*, that ſo I may make amends to my *King* and *Country*, for my *partiality* and *reſervedneſs* heretofore. This *Reſolution* of mine, having come to the knowledge of my *Friends* and *Relations*, of the *Roman Church*, how have they laboured to *batter* and *aſſault* it? and what *Arguments* they have uſed to *ſhake* my conſtancy herein, and to take me off from *proſecuting* my Teſtimony already begun, will appear by the enſuing *Letters*. The *firſt* was directed to me by my Brother, *Thomas Jenniſon* before mentioned, wherein his expreſſions are indeed earneſt and *pathetical*, and further, *edged* with moſt ſevere *Scriptural Comminations*; but being grounded meerly on a miſtake, as applied to me, they do not affect or alter my reſolution, as to the matter in hand, *For the Curſe cauſleſs ſhall not come*; yea, I am more confirmed in my way, by the love and encouragement of a *Father* (who is of *one mind* with me, in this thing) then terrified and retarded by the menaces of a *Brother*, eſpecially where blind zeal, paſſion, and ſelf intereſt guides his *Pen*: yet I am not out of hope, to live to ſee the time, that this my *Brother* may retract *his* heavy cenſures caſt upon *me*, and inſtead of a *Judas* to *Chriſt*, account me as a *Jonathan* to *David*, *i. e.* one really ſtudying his welfare, or if it be lawful for me to make uſe of *Inſtances leſs divine*,

a

a *Damon* and a *Pylades* to him (in reſpect of natural *Bonds*; as well as brotherly *Friendſhip*) my true *Pythias* and *Oreſtes*. I ſhall for the *Readers* ſatisfaction tranſcribe the *Letter* it ſelf *verbatim*, craving his leave at the cloſe (for every *poyſon* muſt have its *Antidote*) to add ſome remarks and obſervations thereupon.

Mr. Thomas Jenniſon *Jeſuit, now in* Newgate, *his Letter to his Brother* Robert Jenniſon *Eſquire*, July 7. 1679.

Brother:

I Am aſhamed to acknowledge you for ſuch. If I were to deal with a man who had ſinned out of *Ignorance*, I would ſpend time to enform and rectifie his underſtanding, but now my buſineſs is with you, who from your tender years have been educated, through the infinite bleſſing of *God*, in the light of the *Catholick Church*, and received other additional helps of *Learning*, ſo that it cannot be preſum'd that any man has *impoſed* upon, or *Smith'd* you. I ſhall cut ſhort, and follow the counſel of the *Apoſtle*, who commands me after one, or two chidings to avoid men of equal malice with your ſelf, *hereticum hominem, poſt unam aut alteram correptionem, devita.* He that offers incenſe to *Jupiter* is an *Idolater*, though in his heart he denies his *Divinity*. But what I intend to purſue are the diſmal effects of your Crime.

By thy own mouth I judge thee, naughty ſervant. You know as you confeſſed here, that you could prove *Titus Oates perjur'd* againſt me, and yet you came hither with intent to make me yield and condeſcend to thoſe *perjuries*, by a falſe confeſſion of a feigned and incredible Story of a *Plot* againſt the *King* and *Government*, and ſo engage my ſelf in the blood and ruines of innocent men, that I might, after your *Example* and our *Families* (*God* forgive them) caſt away the eternal happineſs of my ſoul, to ſecure the

temporal life of a wretched *Carkaſs*, which I have learnt to contemn, ſince it has been in the power of ſuch an *Impoſtor* as *Oates*, to bring me into ſuch eminent danger. But you are a much greater *Proficient* in wickedneſs, than you would let me know; you were not content to *wheedle* me with an invented ſtory of a viſit you made, and a diſcourſe you had with my *Couzen Ireland* the 29th. of *Auguſt* laſt; At which time to my certain knowledg, he neither was returned, nor that week expected from the *Country*; but you have *depoſed* that untruth upon *Oath*; and ſo have, as much as is in you, juſtified *Oates* and *Bedlow*, and by conſequence taken upon you the *blood* of an Innocent man, and a *near Relation*, and of *one* to whoſe kindneſs, you owe that which you depend ſo much upon, my *Father's* favours, when he lent you the mony, which I am afraid, you have not yet repaid; in a word, you have made your ſelf an *Acceſſary* to all the wickedneſs, that either has been, or ſhall be committed by thoſe *Two Commiſsioners of Hell*, as long as your *Oath* ſtands unrecalled, for you have given them a ſtrength and ſupport: And now hear, not *my* rebuke, but rather the *Holy Ghoſt* (againſt whom you have ſinned) in the Book of *Pſalms*, *Sitting thou didſt ſpeak againſt thy Brother, and againſt thy Mother's Son, thou haſt laid a ſtumbling block, thou thought'ſt wicked man, that I will be like thee; I will rebuke thee and ſet thee againſt thine own face*, Pſal. 49. *Don't glory in malice, thou that art powerful in wickedneſs: The whole day, thy tongue has deviſed injuſtice, like a ſharp raſor thou haſt committed deceit: Thou haſt loved malice above goodneſs, rather to ſpeak iniquity than equity.: Thou haſt loved all the words of raſhneſs, deceitful tongue: Therefore God will deſtroy thee, unto the end, he will pluck thee up, and caſt thee out of thy Tabernacle* (*Wallworth*, and all that belongs to it) and (which is infinitly dreadful) *thy root from the Land of the Living*, Pſal. 51. Underſtand theſe things, you that *forget God*, leaſt at length he hurry you out of this *World*, being provoked to puniſh you, taking from you even that pitiful tranſitory enjoyment, for which you have caſt his *fear behind your back*; for the ſame *Holy Spirit* aſſures us, that *Men of blood ſhall not live half their days*, and then *there*

will

will be no man that can deliver you, Pſal. 49. But I have not yet reach'd the *height* of your Crime, nothing under that of *Judas* can parallel it. And therefore read the curſes pronounced by the *Prophet* in the Perſon of *Chriſt* againſt him in *Pſal.* 108. *O God* (ſaith he) *ſuppreſs not my praiſe, in ſilence, becauſe the mouth of the ſinner and the mouth of the deceitful man hath been opened upon me. They have ſpoken againſt me with a deceitful tongue, and have encompaſſed me with ſpeeches of hatred, and have ranſack'd me for nothing, and appoint the ſinner over him, and let the Devil ſtand on his right hand, when he is judged, let him go forth condemned, and let his prayer become a ſin. Let his days become few, and let another receive his Biſhoprick, &c.* You may pleaſe to conſider this and the reſt which follows; And now don't extenuate your ſin, and ſay, I have not ſinned with *Judas* againſt *Chriſt*; you know you have ſinned againſt his *Church*, and 'tis for this that *Chriſt*, for ever bleſſed and glorious in Heaven, cries out to St. *Paul* then a *Perſecutor* through ignorance, *Saul, Saul*, why doſt thou perſecute *me*? who art thou *Lord*? anſwers *Saul*. I am *Jeſus* (ſaith he) whom thou doſt perſecute. O ſingular comfort for all thoſe who ſuffer perſecution for *Chriſt*, ſince he looks upon *their* ſufferings as his *own*; but dreadful voice to thoſe who have hardned their hearts to his call, and *kick* againſt the ſting of their own *conſciences*. Nay, you have in ſome ſenſe even outdone the malice of *Judas*, and thoſe that crucified *Chriſt*, for 'twas for the *Church*, that *Chriſt* out of an infinite love delivered himſelf, his bleſſed *Body* to be torn, and tortur'd and crucified, and his *Blood* to be ſhed; and you have conſpired with the *Devil* to diſappoint the deſign of *Chriſt's Paſſion*, not only in the *Perdition* of your own Soul, but *in hiding and driving the truth from the Nation.*

Now, if nothing of all this doth move you, I am afraid you are delivered over to a *reprobate ſenſe*, and that you'l not ſtop here, *but according to your impenitent heart, treaſure up to your ſelf the wrath of God againſt the day of revenge, which will come upon you, like a thief before you are aware*; and ſo you will then open your eyes as the rich *Glutton* did to behold *Lazarus* in *Abrahams* boſom, when you ſhall find your

your ſelf in the middle of the flames and torments of *Hell*, but it will be then too late to do *pennance*, for, not ſo much as a *Drop* of water will be granted you to cool that *perjured bloody tongue* of yours. But if you conſent to the *Grace* of *God*, which calls you now, perhaps the laſt time, to *penance*, you ſhall follow the example of St. *Peter*, who, when *Chriſt* looked upon him with an *Aſpect* full of grace and mercy (for that, *reſpexit Dominus Petrum*, was not regiſter'd by the *Holy Pen-man* in vain) went out firſt, and then wept bitterly; and you have wept, but becauſe you have not gone out with St. *Peter*, therefore it has done you little good, and you have found the *Proverb* fulfilled in you, *A Dog returned to what he had vomited up, and a Sow that has been waſh'd to the wallowing Pool of mire*: nay, I add, that it has done you ſome harm, for the more *obſtinate* and *rebellious* you ſhew your ſelf to God's *mercy*, the more *dreadful* and *heavy* you ſhall find his *Juſtice*. *God* then will not be content with halves, or rather to take his ſhare with the World, the Fleſh, and the Devil, he will either have all or nothing; he will either *ſave* the whole man, or *damn* him. But you muſt not think that this is *All* to go out and weep, you are obliged to make *reſtitution*, for you know that's the *Catholick Doctrine*, according as Saint *Auſtin* has it. *Non dimittitur peccatum niſi reſtituatur ablatum.*

I have told you the miſchiefs of your *perjury*, theſe you are obliged to hinder, and repair, for as much as concerns your ſelf, and is in your power, which you have not done, till you preſent your ſelf to *thoſe before* whom, and *unto* whom, you committed the ſin, as having miſguided their Judgments, and confeſs publickly the *guilt* upon your Conſcience. If you ſay, that this will make you *infamous* to the World, know, that you are ſo already to the greateſt, wiſeſt, and beſt part; know that you are ſo in the ſight of *God*, his *Angels* and *Saints*; know that you ſhall be laid open to eternal confuſion in the *laſt day*, and that this very *Letter* ſhall riſe up in Judgment againſt you; ſo I have diſcharged my Duty, as to this Point, nothing now remaining for me

to

to do, but to offer up my hearty prayers for your ſpeedy converſion. If you are privy to *Oates* his wicked *Cabal*, you are obliged to diſcover, what you know; for as I told you here, *non manifeſtans*, is an *Acceſſary*.

Superſcribed to Mr. Robert Jenniſon.

Your Loving Brother

THO. JENNISON.

SO far as this *Letter* concerns *others*, I leave them to be their own *Compurgators*, being aſſured that they are able to juſtifie their *own Teſtimonies*, which have already paſſed the ſcrutiny and approbation of *Two Parliaments*, and beſides have undergone the *Teſts* of ſeveral *Juries*, conſiſting of Perſons of Liberal Eſtates, as well as known Judgment, and Integrity: But in reference to my ſelf, I cannot but animadvert theſe Particulars following.

1. The expreſſion of being *Impoſed upon or Smith'd* (as the Letter *Phraſes* it) is an alluſion to Mr. *Smith*, once a *Secular Prieſt* (whoſe intereſt in the ſtrengthning this Diſcovery, is not inconſiderable, as will hereafter appear) betwixt whoſe *Sect*, and the *Order of Jeſuits*, there hath been, and is, a conſtant *grudge*, as is more fully declared in the *Preface* to this *Narrative*: whereupon my *Brother* ſuppoſeth the ſaid Mr. *Smith* to have influenced me to do ſome prejudice, to Mr. *Ireland*, *Himſelf*, and their whole *Ignatian Fraternity*; A thing which I muſt clear that *Gentleman* from, as an unjuſt and falſe Aſperſion.

2. I aſcribe that *Veneration* to the *Divine* and *Holy Word of God*, That if I were guilty of thoſe *ſins*, which the *Holy Ghoſt* in the *Pſalms*, and places mentioned in the *Letter* aforegoing doth inveigh againſt, and denounce Judgment upon *Thoſe*, who perpetrate and commit *Them*, I ſhould willingly own my *guilt*, and ſubmit to the reproofs therein mentioned, and endeavour to avert the Judgments denounced in thoſe Scriptures, by *True Repentance*; for (I thank *God*) my heart is not ſo obdurate in ſin, but I am willing to ſee and acknowledge *any evils*, I may be convinced of, even though it be accompanied with the moſt heigthning and aggravating Circumſtances. But, though otherwiſe guilty of many Frailties, yet being no ways ſenſible, that thoſe *Comminations* do at all belong to me, I look upon them, though never ſo *vehemently*, not to ſay *Satyrically* urged againſt me by my Brother, as the *Curſes* of *Shimei* uttered againſt *David*, which, I hope, *God* will turn into a *Bleſſing*: For,

3. The *Ground-work* of my *Brothers* cenſures is laid in the *Sand* (or rather they have no Foundation at all) *viz.* my ſuppoſed Teſtimony, that Mr. *Ireland* was in *London Auguſt* the Twenty Ninth, as he miſtakes it; whereas my Depoſitions ſpake of *Auguſt* the Nineteenth, that I ſaw and diſcourſed *Him* here. Where he was the *Twenty Ninth* of that Month, doth not affect me; but at the time by me Depoſed, I am ſure my *Brother*, nor no Perſon living, could ever ſee *Him*, the ſaid *Ireland* in any other place, unleſs it were poſſible for the ſame man to have *Two* Bodies, in *Two* different places, at *one* and the *ſame* time.

4. And whereas he alleadges in his *Letter*, that I told him I could prove *Titus Oates* perjured; I confeſs the great affection I had for him, as a *Brother*, did ſet my *thoughts* at work at that time, for the invalidating the Teſtimony

Testimony of Mr. *Oates*, so far at least, as my *Brother* was concerned therein; but it can in no sort be concluded, that by what I said by my *Brother*, or asserted in a *Petition* upon that occasion, presented by me to *His Majesty*, That I should have been able (although I should have sworn it) to invalidate the *Testimony* of Mr. *Oates*, much less that I was perswaded in my self, that there was no *Plot*, or that I would have him to acknowledge, that which in his *Letter* he calls an *Incredible Story*: The *Matter* being too apparent to be hid.

5. The charge of *Perfidiousness*, *Apostacy* (for so it amounts unto) of *imitating*, yea, *out-doing Judas himself*, *&c.* is grounded on a false *Basis*. *viz. That the Church of Rome*, to use a Scripture Expression, *is the Pillar and Ground of Truth*, and therefore my interposing for the continuance of *Reformed Protestancy* in these *Nations* (as far as my weak endeavours can contribute thereto) not to mention my embracing thereof, and deserting the *Roman Church*, is, in their sense, *hiding and driving the Truth from the Nation*; which *censure* how *well*, or rather how *ill*, Grounded it is, let all true *Protestants*, yea let all sober *Christians*, of whatsoever perswasion (provided they be not of their *Interested Church*) judge and determine.

6. The *Weeping* which my *Brother* misconstrues in his *Letter* to me, was on this occasion; I went to give him a *Visit* in *Newgate*, partly out of *Brotherly* Kindness and Respect, and partly by my *Father's* encouragement, to move him to make some Confession and Acknowledgment; where finding *him* who had had Liberal Education abroad in the World, and was besides so nearly related to me, to be shut up in a *Close Prison*, and knowing him to be under the *Character* of the deepest *Guilt*, I was so far transported with *Natural Affection* (which I hope is no Crime in the *Profession*

of

of any *Religion*) as to break out into *Tears*, proceeding from ſome *Emotion* of Spirit on ſo ſad a Spectacle; when it was not at all out of *Reflection* or *Guilt* in my ſelf, which might in any ſort aſſimilate my caſe to St. *Peter's*, whoſe *ſin* if I were guilty of, I would willingly tread in the ſame fooſteps of his *Repentance*: But my carriage at that time was ſo far from being imputable to me as a *Crime*, that, if I miſtake not, my *Brother* might rather have accepted it as an Argument of my ſincere and *Brotherly affection* to him, as indeed it was.

7. Though I heartily wiſh to all thoſe concerned in this *Plot*, true repentance and amendment of life, and cannot ſay *Amen* to the Iſſue of their endeavours hoped for and expected by *Them*, yet my *Teſtimony* hath not been inſtrumental to the *condemnation* or *ſuffering* of Mr. *Ireland* (as is ſuggeſted, without ground, in the *Letter*;) for his *Tryal* and *Condemnation* was paſt, before any Evidence of *mine*, in relation to *him*, came to be publiſhed. And as to my endeavour to prejudice my *Brother*, which is *there* alſo intimated, I *reply*, that my viſit to *him*, was purpoſely in order to his *preſervation*, his *Perſon* (abſtracting from his *Crimes*) having been, and yet is, always (notwithſtanding the *Severity* of his *Cenſures*) *dear* to me, whoſe *ſafety* I ſhall ſtudy, as well as my own, as the event, I hope will make appear: And as for *all others* concerned in the *Plot*, I ſhall count it a great mercy, if their Deſigns may be obviated and prevented, without *ſhedding* any more *Blood*.

After this *Grand Charge* by my own *Brother* (whoſe *Letter* I have thus opened and diſſected) I have been further aſſaulted by *Female Addreſſes*, that ſo if poſſible, the entreaties of that *Sex* might take me off from proſecuting my *Diſcovery*, and that in a *Critical Juncture* of time, immediatly before the Tryal of Sir *George Wakeman*. Hear then how a *Kinſwoman* of mine, and her *Mother*, my *Aunt*, reſiding in *Staffordſhire*, have accoſted me by their *Letters* out of the *Country*.

A Letter

A Letter to Robert Jeniſon *Eſq; from his Couſin* Harwell.

Deareſt Couſin,

I Think my *Mother* is the onely *Aunt* you have in the world: if you have either *Compaſſion* for her, or *Kindneſs* for me, I beg of you, for the love of *God*, to recall your pernicious *Miſtakes*; for ſo we are ſure they be, and may prove to be of very dangerous *Conſequence* to your *Soul*, *diſgrace* to your *Family*, and *Ruine* to your *Brother*. We do impute it to ſome Oppreſſion of the *Fancy*, ſince you had that great *Fit* of *Sickneſs*, rather then any thing of *Will* to doe ſo great an *Injuſtice*, either to the *Living* or *Dead*. *My moſt dear Couſin*, let me beg of you to deſiſt, and not ſo much as to have a *Thought* of any ſuch *Thing*; which *Fancy* in time, through *God*'s Goodneſs, may paſs away. *My Mother* ſaith, ſhe could tell you of a very near Relation of *yours*, that came to her, and wept extreamly. She demanded the *Cauſe:* he anſwered, his *Siſter* was Dead. My *Mother* ſaid, ſhe ſhould have heard of it, if that had been ſo: he notwithſtanding perſiſted, ſaying that he ſaw her *Dead*. It prov'd to be nothing but a *weakneſs* of his *Fancy*, and that *Siſter*, to my *Mother*'s Knowledge, was alive twenty years after. I believe the ſtrange Death of our *Couſin* might work and create *ſtrange Fancies* in you, that had ſo great a *Fit of Sickneſs*, that you lay *Dead* for a Time, as I was told. *Dear Couſin*, I do moſt intirely love you, which makes me ſo free with you: and I aſſure you, my Mother can ſcarce either eat, or drink, or ſleep, ſhe is ſo full of Sorrow. I fear, if you perſiſt wilfully, you will break the *Heart* of your onely *Aunt*, and my *Dear Mother*, which will more afflict, then you can imagin,

Your moſt affectionate Couſin

July the 7th. 1679. *and Servant*, C. H.

POSTSCRIPT.

We ſhall have no eaſe till we hear from *you*, pray let it be ſpeedily.

Superſcribed to Mr. Robert Jeniſon *at his Chamber in* Grayes-Inne.

After this Letter from the *Daughter*, and my Answer thereunto, I received the two following Epistles from her *Mother*, Superscribed also to me at *Grayes-Inne*.

Madam Harwell's *Letter to her Nephew* Robert Jenison, *Esq;*

Dear Nephew,

I Received your *Letter*, which gave me no satisfaction in the *Contents*, but your *Civility* in Returning an Answer I acknowledge, and much expect the *Continuance* of it, until we end this *Controversie*, although it put you to a *shilling* charge, which I know you value not; neither do I ten times so much, to rectifie so great a *Mistake*. And now I must desire to know, if you did not see then your *Aunt*, *Cousin Anne*, or the *Horse* that brought your *Cousin Ireland* up, for you say he was but newly alighted from his *Horse*, that 19*th. day of August* you mention. More, I intreat to know the *particulars* you spoke, or swore to my Lord *Shaftsbury*, and *why* you went to doe so. I hope our weekly *lying* Letter tells *one* of you, in saying you *swore*. We cannot hear from any body else any thing, therefore I desire to hear from *your self*, what you said, and also to what end you wrote such a Letter to Mr. *Bowes*, and whether it was upon the 19*th. day* of *August*, my *Cousin Ireland* lent you that Mony, you would have borrowed of me. These particulars fail not to give me satisfaction in, as soon as you can, and you will oblige me to desire to continue

Your most Loving Aunt,

July the 14th.

Ja. Harwell.

Your *Cousin* remembers her *Service* to you.

Another

Another Letter from Madam Harwell *to her Nephew* Robert Jenison, *Esq;*

Nephew,

I Have expected to hear from you these three or four *post-days past*, but could not. I understand now by our *common-News-Letter*, *why* you went to my Lord *Shaftsbury*. It saies, you are *sworn* that you saw Mr. *Ireland* upon the 19*th*. *day of August* last in *London*, and *other things*, which I no more credit then *That*, which I am sure is *most false*; and *that* both *I*, my betters, and several others, whose faces you (I believe) never saw, will be *deposed*, if we were to die the next minute after. What! did you think to *confront* us all, that appeared so lately, as we did, to give *testimony* to the *truth*? and many more will appear, if occasion be. I stand in admiration of your actions, (*God* forgive and amend you:) you have done your *Self*, *Soul*, and *Body*, the greatest Injury imaginable; and if there had been any such thing, you were an *Ill Subject* to *Conceal* it so long. I will assure you *I* would not, had he been the *neareſt Relation* I had had in the World: I prefer my *King's* Safety, before any *Creature's* in the World. I have been so *principl'd*, that (thanks be to *God*) I am not ignorant of my Duty to my *God*, nor of what is *Loyalty* to my *King*. I am sure *you* have been *taught* better things, then you *practise*. You want the Counsel of your *Good Mother*, and affront her Relations, (which were (I think) most near and dear unto *her*,) upon your first acquaintance with them, most strangely. I will take leave and assume some *Authority* of a *Mother*, but not to *command*, but do *beg* and intreat you to retire and *repent*. *Repent*, with bended *Knees* and weeping *Eyes* humbly beg for pardon. I think, *God* hath permitted you to fall into this great errour, as a punishment for some *sin* committed, very displeasing unto him. If you were my *own*, and *onely Child*, I would say the same. I have *prayed* for you many years daily, before

fore I ever ſaw you; and you have now more need of praiers then ever. What if one of thoſe kind of *Apoplectical* fits ſhould ſeiſe upon you (which *God* forbid) that by Report you had in your *Great fit of Sickneſs*, when you lay *Dead*, and they forced *Life* into you by Torments? I believe your *Head* continued ill long after, and *fancifull*, although you were not ſenſible of any pain; and the *wicked Enemy* wrought upon your humour: both together brought you to doe what, is ſaid, you have done. I ſpeak theſe things to you with a ſorrowfull heart, and weeping eyes. I cannot reſt night nor day, I am ſo ſad, and

Your moſt afflicted Aunt,

July the 28th. 1679. Jane Harwell.

On theſe three laſt Letters *I ſhall onely make this inſuing* Comment.

1. The particular *reſpect* mentioned to me in them, or any of them, I take in good part, and ſhall always acknowledge, and endeavour to requite by like offices of Civility: but the allegation of a *deluded Fancy*, and of a *Sickneſs*, which it pleaſed *God* to viſit me with about *three years* ſince, are ſo *extravagant* and *forreign* to the thing in hand, that they need no other *confutation* but the *bare reading*; and which I ſhould not have thought worthy of the *Reader's* View, (as thereby laying open the weakneſs of *ſome* of my *female Relations*,) were it not to ſhew the extraordinary *Zeal* and *Care* that hath been uſed, by all probable ways and means, to *Stifle* my Evidence, which hath ſo far tranſported *ſome*, as to engage them to make uſe of *Chimæricall* arguments, rather then none at all: ſo that (were it not for grating too much on the Imbecillity of their Sex) the *Imputation* of *Fancy* might more truly and juſtly be retorted upon *Them*.

2. It is no wonder, that theſe two Perſons, underſtanding what I had depoſed touching Mr. *Ireland's* being in *London*

London the 19*th*. of *August* 1678. ſhould take offence thereat, and endeavour by all the Artifice of words uſed in their ſaid Letters, to draw a Retractation from me, ſince what I had depoſed as aforeſaid, did plainly contradict the Evidence by them given at the Trial of the Five *Jeſuites*. 'Tis true, I have a friendſhip for my *Relations*, but a greater for the *Truth*, to which all our particular concerns ought to vail. Neither could any thing, ſave the Power of *Truth*, have obliged me, in this matter, to run counter to ſo many of my *Relations* as I have done. But I thank *God*, notwithſtanding the cenſures of others, I have a clear *Conſcience* in this particular, as having witneſſed nothing but the *Truth:* which I ſpeak not, as a *perſon* engaged to ſalve and juſtifie my own *Credit*, (being as ready to *retract* an Errour, upon Conviction, as to *commit* it;) but out of a full aſſurance of my Innocency, and ſatisfaction of my *Conſcience*, then which, in caſe of *Guilt*, next to *God*, there cannot be a *Greater* and *Severer Judge*.

3. If my *Oppoſers* did not conclude my *Appearance* and *Teſtimony* to be extreamly prejudiciall to their *unlawfull Deſigns*, I ſhould never have undergone ſo many *Scandalls*, nor had ſo much *Duſt* raiſed about me, to ſully (if poſſible) and diſparage the *Truth*, that I have endeavoured to deliver; *which* yet (I hope) will make its own way, notwithſtanding all the oppoſition raiſed againſt it.

Laſtly, As the Reader upon due conſideration of the foreſaid Letters will find, that they do all agree in the Deſign to oblige me, againſt the Dictates of my own Reaſon and Conſcience, to Retract what I had ſaid, and to ſuppreſſe what farther I had to ſay, (though the Diſcovery might be of great importance to the Safety of the *King*'s Perſon, and his Government) rather then any thing ſhould Reflect to the Scandal and diſhonour of that Religion; and conſequently may learn, that it is moſt unſafe to hold any Communion with that Church, or reſt

under the Conduct and Influences of it: So I conceive the different Applications, and Arguments uſed in thoſe Letters, to perſuade me to that purpoſe, may be ſome inducement to others, who read them, as well as to my ſelf, to have a different Opinion of the ſeverall Orders of that Church; and above all, to deteſt the *Society* of *Jeſuits*, who have attained to that Ability, (as the Top of their Perfection) in purſuit of their own Intereſt, to violate all Laws, Naturall, Civill, and Divine, and to teach others ſo. Thus my unhappy Brother moſt induſtriouſly labours to debauch my Conſcience to a ſuppreſſion of the Truth, or to a profeſſion of Ignorance of that I know, whilſt he pretends to deſign nothing, but that I ſhould aſſert the Truth: And deſpairing of gaining this from me, would now Charge me as one that hath debauched his own Conſcience; and denounceth againſt me the pains of Hell-fire, as the juſt Reward of my Offence. And I could heartily wiſh, that this were done in Charity and kindneſſe to my Soul; but have juſt reaſon to fear it done in Deſign, that this Truth, which he would have ſuppreſt, and is like to come forth, may not find Credit from my Mouth, after the Diſparagement his Letter hath caſt upon me. But whatever Character he hath given me, as I am not conſcious to my ſelf of any Guilt thereof, ſo I reaſonably hope, that that ſort of Men, who have given reaſon not to believe them when *dying*, will find little Credit whilſt they *live*, at leaſt in matters concerning the Intereſt of their own Order, or tending to the Vindication of their own Innocency. And that the Difference forenoted between the Profeſſors of that Religion may better appear, it is farther obſervable, that the Two other Letters are written by Perſons not onely of a ſofter Sex, but Perſons educated under a more gentle and more moral Diſcipline, then that of the *Jeſuits* School: and therefore, though they all came upon the ſame Errand, yet theſe latter ſpeak a far different Language from the other. Theſe well knowing my Education, temper of Mind, and courſe of Life, as did alſo my Brother, had not the Confidence, with him, to cenſure what I had ſaid and diſcovered, as the

Effect

Effect of a Debauched and Depraved Conſcience. Nor did they judge that I could wittingly and willingly injure any one by a falſe Report; but impute my Diſcovery to ſome Diſtemper of Mind and tranſport of Fancy, occaſioned by ſome Sickneſs three years agoe. There is no Malice in this Allegation, nor ſhould I have taken notice of the thing, had not they gone about to perſuade the world, and my ſelf alſo, that the matter was really ſo, when I made this Diſcovery. And now I ſhall give it no further Anſwer, then by Appealing to thoſe that converſed with me at that time, and who could not be ignorant of ſo notorious a Circumſtance, if any ſuch thing were.

But I'm really beholden to theſe my Relations for their Two Letters, which coming from thoſe that knew me well, (and at this time no good Friends to me) will be more then ſufficient to balance that ſingle teſtimony of my Brother, who, to detract from my Credit, hath Characteriz'd me as a Perſon of no Conſcience or Integrity.

Having thus (after ſome *Conteſt* in my ſelf) conquered the main *Difficulties*, which hindred my *Diſcovery*, I proceed on to give a *farther accompt* of my knowledge of this Deteſtable *Conſpiracie*. To omit then my *Two* former *Informations*, taken upon *Oath* before *Edmund Warcupp*, Eſq; one of his *Majeſtie*'s Juſtices of the Peace for the County of *Middleſex*, the firſt given in the *twenty ſixth* day of *June* 1679. the other the *ſecond* day of *July* following, as being already publiſhed in print, in my Former *Narrative* and *Depoſitions*, Collected by *Charles Chetwind*, Eſq; of which mention is made before: I paſs on to Two further *Informations*, taken alſo upon Oath before the ſame Juſtice of Peace, and by Him tranſmitted to the *Clerk* of his *Majeſtie*'s *Counſel*, the *one* dated *Auguſt* the *2d.* the *other* the *6th. ditto* 1679. which are here annexed *verbatim*.

The further Information of Robert Jenison *of* Grayes-Inn, *Esq; taken upon* Oath, *this* 2d. *day of* August, 1679. *before me* Edmond Warcupp, *Esq; one of his* Majestie's *Justices of the Peace in the said* County.

Midd. ff. THis Informant saith, That it being generally reported, that the Evidence against Sr. G. *Wakeman* was full, he, this *Informant*, was not so carefull to recollect the further discourses he had had with Mr. *Will. Ireland* before the said Triall, as he hath been *since*. And upon the most serious examination thereof, he doth very well remember, that in the month of *June* 1678. the said *Will. Ireland* did say, *that it was an easy matter to poyson the King, and that Sr.* G. Wakeman *might easily doe it, having a great opportunity, by being the Queen's Doctour*. Which discourse, this Informant doth verily believe, the said *Ireland* used to this Informant to induce this Informant to his further intentions, being, as this *Informant* believes, assured of this Informant's secrecy from Mr. *Tho. Jenison* his Brother, and from some obligation the said *Ireland* had laid on this Informant by lending him *Twenty pounds*, which he said was the *St. Omerians* mony. And this Informant farther saith, That upon the 19*th*. day of *August* following, he the said *Will. Ireland*, at his Chamber in *Russell-street*, did earnestly press this Informant by various *Arguments*, to be instrumental in bringing in *Catholick Religion*, urging how meritorious it would be, and how much to the Glory of *God*: and thereupon offered to cause the said *Twenty pounds* to be remitted to this Informant, if he would be assisting to the taking off the *King*, and would be *one* of those that would goe to *Windsor* about it. But this *Informant* did answer, *That he would not for twenty times twenty pounds have a hand in the death of the King*. Whereupon the said *Ireland* replied, Will you do nothing to bring in the *Catholick Religion?* To which this Informant did say, *That he did not believe It would ever come in by Bloud*. Upon which, the said *Irel.* replied, What? would you not have Religion to flourish in *England* again? Whereto this Informant answered, *If it were done* (meaning if the *King* were taken off) *so, and well*.

But

But this Informant ſaid, *he would have no hand in it*: But the ſaid *William Ireland*, not being ſatisfied with this Informants *Anſwers*, purſued thus, Do you know any *Iriſh Gentlemen of our Religion*, that are *ſtout and couragious?* Upon which, this Informant replyed, The *Iriſh Gentlemen* were commonly *ſo*; and did name Mr. *Levallyn*, Mr. *Thomas Brahall*, Mr. *Karney*, three *Iriſh men*, and Mr. *James Wilſon*, being all *Gentlemen of Grayes-Inn*, of whoſe names the ſaid *Ireland* took particular notice in *writing*, to the beſt of this Informants remembrance; and this Informant did then tell the ſaid *Ireland*, that he believed, no men of *eſtates* would be concerned in that affair; and eſpecially Capt. *Levallyn*, who was heir to a good Eſtate, unleſs the *Pique* which he had to the *King*, might induce him to it. And this Informant further ſaith, that being with the ſaid *Thomas Jeniſon* and another *Gentleman*, about the latter end of *April*, or beginning of *May* 1678. (whoſe *name* he now remembers not) in the ſaid *Ireland's* Chamber, there came *one* in, who, after ſome private diſcourſe with Mr. *Ireland* departed; and after he was gone, the ſaid *Thomas Jeniſon* told this Informant, 'twas one Mr. *Oates*, who had been a *Parſon*, but was come over to them, and that he was a *briſk jolly man*, and well worth his acquaintance. And he further ſaith, that about the time that ſome Regiments were drawn together upon *Hounſloe Heath*, the ſaid *Thomas Jeniſon* told this Informant, he had a matter of *great conſequence* to impart to him; adding, that there was a Deſign on foot, ſo laid, *as it could not be diſcovered*, in which moſt of the *greateſt Catholicks* in *England* were embarqued; and that it would be of great advantage to this *Informant*, to embarque with them, and that he could not be in greater danger than they; and that he would acquaint this *Informant* with the particulars, after he had receiv'd the *Sacrament of Secreſie*, which he engaged this Informant to do upon the next *Holy-day* at Sr. *Philip Terwitt's* Houſe in *Bloomesbury*; but this Informant neglecting ſo to do, he miſſed the opportunity of being further informed. And this Informant then wiſhing he had had a *Commiſſion* in the new Levies, the ſaid *Thomas Jeniſon* replyed, that he would get him a *Commiſſion* from the

Duke of *York*: whereunto this Informant returning answer, How can that be, since all the *Commissions* are now granted and full? The said *Thomas Jenison* answer'd, I will tell you that hereafter, therefore let me know how I shall send a *Commission* to you into the *Countrey* with safety, he knowing this *Informant* intended suddenly to go into the *Bishoprick* of *Durham*. And this Informant very well remembers, there happening some discourse about the said *Parson* lately come over to them, the said *Thomas Jenison* said, that that *Parson* was ingaged in the design: whereto this Informant objected, That *a reconciled enemy ought no more to be trusted, than an open foe*: but the said *Thomas Jenison* answered, *they were sure enough of him, and that once reconciled, they were the more resolute and trusty*. To which opinion this Informant submitted, instancing Dr. *Godwin* and Dr. *Baily*, as being zealous *Catholicks*, although they were *Protestant Converts*. And this Informant further saith, that he was in *Shinfield Parish* near *Redding* in *Berkshire* about the time of *Coleman*'s Tryal, where he met with Mr. *Cuffell* a *Romish Priest and Jesuite*, who then much blamed the said *Coleman*, saying, he believ'd he was *infatuated*, to suffer his own *papers* to be taken, upon discovery of the *Plot*, whenas he had given notice to Mr. *Harcourt*, Mr. *Ireland*, and the rest of the *Jesuites*, to *burn* or *secure* theirs. And he very well remembers, that amongst other discourse, this Informant spoke against the opinion that *Bellarmine*, *Mariana* and *Suarez* maintained, touching the *Power* of the *Pope*, to *depose Kings*: upon which, the said Mr. *Cuffell* mentioned a sentence, which he said *Bellarmine* quoted out of the *Scripture* for that opinion. And this Informant also very well remembers, that Mr. *Tho. Jenison* and himself discoursing of the *Popes Power* about deposing of *Kings*, affirmed that *that Doctrine was not laid aside*.

THE

The Further

INFORMATION

OF

Robert Jenifon

OF

Grayes-Inn, Esq;

Taken upon Oath Aug. 6. 1679. before me *Edmund Warcupp*, Esq; one of His *Majesties* Justices of the Peace for the County of *Middlesex*.

THIS Informant saith, that after he had, upon much importunity of Mr. *William Ireland* upon the 19th day of *August* 1678. named unto him Captain *Levallyn*, Mr. *Kerney*, Mr. *Braball*, and Mr. *James Wilson* to be *stout and couragious Gentlemen*, as in this Informants former Deposition is contained, the said *William Ireland* did ask or require this Informant to go down with the said *Gentlemen* to *Windsor*, to be *assistant* to them in the taking off the *King*, which this Informant refused, saying, he would not have any hand in the *Death* of the *King*, saying, No men of Estates would engage therein, as this Informant believed. And the said *William Ireland* did approve of the said *four* persons named as aforesaid by this Informant, as

fit for the *design*: and declared, that he knew Mr. *Levallyn*, and Mr. *Kerney*, before this Informant had named them. By which, this Informant did apprehend, that he might have communicated with them of the said *design* for *Windsor*, before the nomination aforesaid. And this Informant further saith, that upon the day that this Informant receiv'd the 20 *l.* lent unto him, this Informant, as in his former *information* is mentioned, went with his Brother to Mr. *William Harcourt's* Chamber in *Duke-street*, to return thanks for the obligation in consenting to lend the *money*. And Mr. *Thomas Jenison* did let fall some expressions to the Purpose following, *viz.* If *C. R.* (meaning the *King*) would not be *R. C.* (meaning *Roman Catholick*) he should not be long *C. R.* meaning *Carolus Rex*: and further added upon discourse, *that the* King *being deposed, he was no longer King, and it were no sin to take him off. And if it should be discovered who did it, perhaps two or three might dye for it; but denying the fact, the matter would soon blow over.* And he further saith, that much about the same time, discoursing of the design, wherein the greatest *Catholicks* in *England* were embarqued, the said Mr. *Thomas Jenison* did name my *Lord Arundel of Warder*, my *Lord Bellasis*, my *Lord Powis*, and two or three others, whose names this Informant does not now remember, that were to be great Instruments in promoting the *Catholick Cause*: and they had often attempted the *Lord Treasurer*, and had at last made him *theirs*. And he further saith, that upon the 19th day of *August* 1678. aforesaid, Mr. *William Ireland* did ask this Informant for the 20. *l.* lent unto this Informant upon Bond, as aforesaid, although the same was not then due: and further said, he wanted 80. *l.* having then occasion for that summ; but this Informant answered, that his allowance from his Father was but 80. *l. per annum*, and he could not spare much out of it. And he further saith, that the *Commission* which the said *Tho. Jenison* promised to obtain for him from the *Duke of York*, was delayed, and not to be sent unto him, until such time as the *taking off the King* was accomplished; as this Informant did understand from the said *Thomas Jenison.*

niſon. And this Informant knows, that Mr. *Kerney* and Mr. *Coleman* were well acquainted: and this Informant doth humbly beg pardon of His *Majeſty* and the *Kingdom*, for concealing thus long the *treaſonable* practices againſt his *Sacred Life* and *Government* and the *Proteſtant Religion*, which this Informant doth ſay, was occaſioned, by reaſon, he, this Informant was unwilling to impeach his own *Brother* Mr. *Tho. Jeniſon*; and as unwilling to accuſe *himſelf*, being deſcended of a *Loyal family*: but remorſe of *Conſcience* hath now prevailed upon him, to give the *Accompts*, contained in this and his former *Informations*, which with what ſhall further occurr to his memory upon Diſcourſe with ſome, to whom this Informant communicated formerly the ſame, this Informant will be ready upon all occaſions to *prove*, for His *Maieſties* ſervice. And further at preſent this Informant ſaith not.

THough the matters contained in the *two Informations* aforegoing, are ſo clear and evident, that they need no *Paraphraſe* to explain them; yet I think fit, for my own, and the *Readers* ſatisfaction, to take notice of theſe *Particulars* following:

1. That my Informations, as well in *this*, as my *former Narrative*, are *cantoned* out into diminutive parcells, and not continued in an entire Webb, partly for relief of my memory, and partly, becauſe my conſent to theſe matters, being not *voluntary*, but in a ſort *conſtrained*, I was the leſs ſolicitous to keep a *methodical Regiſter* of them in my own mind: whereas, if I had been a *Contriver*, or at leaſt, an *active Conſenter* thereunto, I ſhould have framed ſuch an *Idea* of them within me, that the whole *contexture*, exhibited to publick view, would have appeared a *continued ſeries* of affairs, without any *Chaſme* or interruption at all. My frequent *breaks* do ſufficiently argue, I was ſo far from being a *Grand Engineer* in this matter, that I was, as unwillingly-willing drawn to the knowledge thereof: And when it was diſcovered to me, my *conceal-*

ment, rather than my *activity*, was a great part of my guilt.

2. Besides the *grounds* formerly mentioned, quickning me to this *discovery*, I will not deny, but *self-preservation* had some influence upon me, to expedite the Discovery of the *Four Ruffians*, who were designed to have murdered the *King*; for a *Gentleman* of my acquaintance, having informed me the day after Sr. *George Wakeman*'s Tryal, that *one* of those *Four* persons was come in to the *Committee* of the *Council*, had confessed his *guilt*, and upon hopes of *Pardon*, had proffered to discover his *Accomplices*: This wrought so far upon me, as knowing my self to have nominated those *Persons* to Mr. *Ireland*, (though with some reluctancy, and being pressed thereunto by *his* frequent importunities) and being otherwise concerned in *this affair*, as far as I have herein mentioned; presuming also that *His* Discovery, if made, would reflect upon me, I was so far willing to provide for my own safety, (other motives also concurring) as to anticipate *his* feared Discovery, by making *one* of my own: which passage, though it savours of humane frailty and timidity in me, and therefore may seem to take off from the *Honor* of my Undertaking, yet I choose rather by this ingenuous confession to *expose* my self, than to conceal any *minute* or *particle* of the Truth.

3. The particular discourse I had with Mr. *Ireland*, and our mutual *Replyes* and *Rejoinders* mentioned therein, doth again occasion me to resume that *pretty Fancy*, which my *Aunt* and *Niece* above mentioned *dandled* in their own minds, and at last *toss'd* it to me; as if all were but an *apparition* or an *illusive* thing. What! was there ever any such man, as Mr. *William Ireland*? Were his Tryal, Condemnation and Suffering *real* things? Did ever any man see, or converse with him? If so, certainly I may put in for a share, and that at the time by me deposed. Must all things be resolved into meer *Fancy*? Is the whole World but an imaginary and *inchanted* thing? Do we live

in

in the Region of K. *Oberon*, and his *Fairies*? Do we converſe only with *Ghoſts*, and combate *Shadows*? If ſuch Doctrines as theſe may take place, it is to be feared, That *Heaven* and *Hell* will at length be judged but meer *Phantaſms* of the ſame mould, until the *latter* come to be *realized* unto us, by our induring of its *torments* juſtly undergone for our *Sceptical* and *Atheiſtical* incredulity. I ſpeak this to the *Generality* of others, not in reference to my *Aunt* and *Niece*, whoſe ſuperlative Zeal for the *Credit* of their own Religion, hath (I know) occaſioned this *Tranſport* in them.

4. The particularity of that diſcourſe, which alternately paſſed betwixt Mr. *Ireland* and *my ſelf* upon the ſaid 19th day of *Auguſt* 1678. mentioned in my Depoſitions aforeſaid, will, I doubt not, raiſe up amazing conſiderations in the *Readers*, when they ſhall recollect and compare Mr. *Ireland*'s confident aſſeverations of his *innocency* at his death, and my diſcovery of his *guilt*, yea, *he* was the man, who then dealt moſt earneſtly with me, (nay, he ſeemed more importunate than my own Brother at other times) to induce me to their purpoſes; we managed arguments *pro* and *con*; we gave *Anſwers*, and adapted *replyes*, and yet all this muſt be nought, but a *ſcenical* thing, and a *meer deluſion of the Fancy*. Let us wholly reſign our belief to blind *implicitenes*, if our own *eyes* and *ears* may not be truſted about their proper objects. For my part, I will not judge of any mans future eſtate, as to the *eternity* of *another* world; but certainly, it muſt be a great miſtake, to go out of *this*, with an Untruth in ones mouth. I love to tread ſoftly on the Graves of the deceaſed, and therefore ſhall no further aggravate: only my deſire is, that the conſideration hereof may engage all private *Chriſtians* (of what Perſwaſion ſoever) to look to the choice and ſincerity of their *Spiritual Guides*. It was a remarkable ſaying of Sr. *Thomas More*, *That he would not pin his Faith on another mans ſleeve, becauſe he did not know whither he would carry it*: which, though urged by him againſt the *Proteſtants*, and worded, according to the facetiouſneſs of his Wit, yet

contains in it self an excellent *Moral*; To believe as the *Church* believes, and *vice versâ*, is a *Circular* arguing, bad in *Logick*, but worse in *Divinity*; for every man must be saved by his own *Faith*, and none can go to *Heaven* by a *Proxy*.

5. The Zeal of the *Romanists* for the propagation of their Opinions, (which is the *womb* both of all their former, and present designs) ought, in my judgement, to be rather rectified than condemned; provided they elected just and lawful methods, subservient to that end, for *evil is not to be done, that good may come thereof*. If *Xavieres* travels to the remotest *Indies*, were only to promote the interest of *Religion*, (by him judged to be the *best*) without a mixture of *secular* concerns, his Memory may come under a *mild*, (perhaps I might add, a *laudable*) censure. I know, 'tis very difficult to extirpate a deep rooted *Custome*, and habituated *opinions* stick close by us, men are so hardly reclaimed from *inbred superstitions*, that they labour what they can, to propagate and promote *them*. *Hinc illæ lacrymæ*. We have a strange story in our *Chronicles*, which, as not altogether impertinent to the matter in hand, for the *Readers* divertisement, I shall here insert. King *John*, being vexed and oppressed by his *Barons*, sent a private message (deeds of *darkness* hate the *light*) to *Admiralius Murmelius* King of *Morocco*, then also enjoying a great part of *Spain*, (the messengers are named by the Historian, whereof one a *Clergy-man*. Strange! *That Salt should lose its savour*,) proffering upon condition of his aid and assistance, to resign his *Kingdom* to him, and to become his Tributary, (King *John* was well skilled in trucking of *Kingdoms*, having done the same to the *Pope* before) and withal to renounce the *Christian*, and receive the *Mahometan* Religion from Him, (the *Vantage* given in, was more worth than the *bargain*.) The *Mooriſh Amin* told the *Embassadors*, *That he himself had lately been reading the* Epistles *of S.* Paul, *wherein he found many things that liked him well, only one thing he blamed in him, that he followed not that* Religion *in which he was* brought up; *but for his part, he was so far*

Matth. Paris.

far from perſwading him (*our King* John) *to change his Religion, that if* he *himſelf had been without* one, *he would have choſen* His: *only he thought, it was every mans duty to perſiſt in the Religion under which he was born*: And ſo in great diſlike, diſmiſſed his *Embaſſadors*. I alledge this ſtory, to denote the power and force of *Cuſtome*, which is moſt tenaciouſly adhered unto in things of the mind. I know *True Chriſtians* have a better *Rule*; and that no *Cuſtome* can juſtly preſcribe to *Chriſt* and his *Apoſtles*, or the True *Followers* of them both, *whoſe* Doctrine ought to be the *Standard*, by which *Ours* is to be rectified and *reformed*. I ſhall not embarque in the particular Controverſies, agitated betwixt *Rome* and the *Reformed*, as being but lately initiated in their peruſal: but thus much I have already *learned*, *That no error and abuſe ought to plead Antiquity for its priviledge: hoary hairs are no Crown, but when they are found in the way of righteouſneſs*: but by lawful *Authority* grievances of this nature may be rectified; and that in a *corrupt* ſtate of *Eccleſiaſtical affairs*, and a ſeparation therefrom, 'tis not he that *taketh*, but that *adminiſtreth* the occaſion, who is the true and proper *Schiſmatick*. But to return;

6. My Brother *Thomas Jeniſon*'s activity in theſe affairs, comes next to be taken notice of, as far as I have been neceſſitated to bring him on the *ſtage*. Here, I confeſs, I have great tenderneſs: for though he communicated many things to me, yet I was loth to diſcover them till the *very laſt*; and not *then* neither, till upon aſſurance of *Indempnity* for *Him* as well as *my ſelf*. I was here once in *wavering* circumſtances, and ſomewhat divided betwixt hope and fear, being willing to ſave my own *Brother*, yet not to endanger the *Father* of my Countrey; but at laſt the *beſt* ſcale weighed down the other, having this conſideration caſt into it, That the ſafety of my *Brother*, *Self* or *Family*, were not worthy to be named the ſame day with that of His *Majeſties*. The particular *Method* which I took to ſave my *Brother* harmleſs, though I knew him to be ſo guilty as I have declared, I ſhall not ſcruple to ſubjoin. Firſt of all, I preſented a *Petition* to His *Maieſty*

againſt the ſingle Teſtimony of Mr. *Oates*, then his only Accuſer, (of which intimation is given before) it being indeed indited out of pure Zeal for my *Brothers* preſervation. Finding little advantage thereby, the *Sunday* before the Order of *Council* for both our *Indempnities*, (to be mentioned by and by) was obtained, I went to ſome *Lords* of the Council, and had aſſurance from Them, in the Name of His *Majeſty*, that my Brother and other Relations ſhould not be prejudiced by my *Informations*; before which encouragement, neither of my *Two* Informations were given in, but purpoſely ſuſpended till ſuch aſſurance given: after which, a private Council was called on purpoſe to receive them, to whom they were accordingly preſented. The Lords having alſo given a promiſe before, That at the ſitting of the next full *Council*, effectual *Orders* ſhould be obtained from the *Board*, for the full aſcertaining of the ſaid Indempnities; which promiſe the *Noble Lords* concerned, were pleaſed punctually to perform, to my great and ſignal encouragement. The *Copy* of the ſaid *Order* follows.

AT

AT THE COURT AT Hampton Court,

This 7th Day of *Auguſt* 1679.

Preſent

The Kings Moſt Excellent Majeſty,

Lord Arch-Biſhop of *Canterbury*,
Lord Chancellor,
Lord Preſident,
Duke of *Monmouth*,
Duke of *Lauderdale*,
Marqueſs of *Worceſter*,
Earl of *Bridgewater*,
Earl of *Sunderland*,
Earl of *Eſſex*.
Earl of *Bath*,
Earl of *Hallifax*,
Earl of *Radnor*,
Viſcount *Fauconberge*,
Lord *Cavendiſh*,
Mr. Secretary *Coventry*,
Mr. Chanchellor of the *Exchequer*,
Sr. *William Temple*,
Mr. *Powle*.

RObert Jeniſon of Grayes-Inn, Gent. this day attending his Majeſty in Council, to make very conſiderable Diſcoveries in relation to this Horrid and Damnable Popiſh Plot, againſt his Majeſty and the Government, and fearing that what he ſhould now, or hereafter declare, would prejudice his Father, his Brother, his Siſters, and one Mr. John Smith; his Majeſty, for his greater encouragement to proceed in ſo good a work, was pleaſed to Declare, That whatever he ſhould at this, or any other time, in the courſe of his ſaid Evidence reveal, which may any way touch or relate to any of his ſaid Relations, ſhould not be made uſe of to their prejudice upon any Account whatſoever; But that his Majeſty would take ſome Order (with the Advice of his Council) for

the Indempnifying of the said Persons therein. And was further pleased to declare, That if the said Persons, or any of them, should come in, and discover their Knowledge also of these matters, That he would grant unto them, or any of them, as full and ample a Pardon, as the said Robert Jenison himself should now have, or that any others have, or ought to have had, for their Discoveries of this matter. And he would take the said Robert Jenison into His Royal Protection. And was further pleased to order, That a Memorial of this Declaration be entred in the Register of the Council Causes, for the more Publick and ample Manifestation thereof.

This is a true Copy of the above Declaration, remaining in the Council Office in my Custody this 13th day of *August* 1679.

Thomas Dolman.

Though

THough a *Text Royal*, (ſuch I eſteem an *Order* of his *Majeſty* in Council to be) is a *Comment* to it ſelf; I mean doth ſufficiently illuſtrate and honour the ſubject it dilates upon, yet, 1. I ſhould be guilty of great Ingratitude, a *Crime* abhorrent to my Nature, if I ſhould not thankfully accept his *Majeſty*'s Grace and Favour, and publiſh my Obligations thereupon to the whole world; for thereby, of one obnoxious to his *Laws*, and in the Eye thereof, an Enemy to his perſon, in concealing the Treaſonable actings of others, beſides the guilty acceſſion of my own Crime, as far as I have before acknowledged, I am reſtored and rendred to be *Rectus in Curia*, and further incouraged by his *Royal Protection* to pay him the greateſt ſervice and duty I am able to perform.

2. And the truth is, there is ſome neceſſity of more than *ordinary Protection* to all concerned in theſe Diſcoveries; for the confluence of *Papiſts* to this Town, notwithſtanding his *Majeſty*'s Proclamations to the contrary, giveth opportunity to ſo many *Cabals*, that his *Majeſty's Witneſſes* are in continual danger, which makes ſome perſons (and thoſe not inconſiderable) rather to conceal what they know, at preſent, than to expoſe themſelves to reſtleſs *Adverſaries*, who have ſo great a mind to vent their malice on all thoſe who are Inſtruments in croſſing their Deſigns: It is wittily ſaid by *One* of the Jeſuits, *That they never owe ill will to any man, becauſe they uſually make preſent payment thereof*; yea they ſometimes antidate their puniſhment, to prevent their feared and fore-judged harms. I will not deny but this conſideration had ſome influence alſo on me to retard my diſcoveries, eſpecially knowing that the *Jeſuits* have revengeful *Inſtruments* enough at their command, and no man in himſelf is of ſo vile and abject a life, but if *Satan* let looſe the reins to malice, he may be *Maſter* of another mans. Hence it is, that Aſſaſſinations and Murders are more frequent in *Popiſh Countries*, than I hope by Gods goodneſs and his Majeſty's Juſtice, they will ever happen to be in *This*, though our late times have afforded too many *Inſtances* thereof. But having conquered this difficulty in my ſelf, my loytering and remiſneſs before, will now cauſe me to make the more haſte, as he who goes backward, doth it to take the greater leap. *Fuller's* Ch. Hiſt:

3. The inſertion of my *Father's* (and of my other Relations) Names into this Order of *Indemnity* was deſired by me *ex abundantii cautela*, for it having (with probability of truth)

been affirmed, that there were few *conſiderable Papiſts* in *England*, but were acquainted with the *Plot*, and knowing our *Family* to be in that Liſt, I was loth to hazard his ſafety to any malicious *Romaniſt*, who, by the Reaſon of his embracing the *Proteſtant Religion*, might enviouſly accuſe him, of what he is not guilty; otherwiſe he was not at all concerned, ſave in what he heard from me, *viz.* part of that diſcourſe betwixt Mr. *Ireland* and my ſelf, mentioned in my Letter to Mr. *Bowes*, formerly printed, and that was in dark and obſcure terms, and applicable ſeveral ways, which cauſed him to give leſs heed thereunto.

4. The Clauſe encouraging me to further Diſcovery, I chearfully embrace, reſolving to make uſe of it in convenient time, for at a Council held on *Thurſday*, *Auguſt* the 28th, at *White-Hall*, I declared that I had further Matter to charge ſome of the *Ruffians* withall, but in regard I ſought the deſtruction of none, I moved rather for a Proclamation to be iſſued, allowing them forty days time to come in, with promiſe of Indemnity, in caſe they would diſcover; which being accordingly granted by His Majeſty's Clemency, and ſhortly to be publiſhed, I judged it conducing to His Majeſty's ſervice to ſupercede my Evidence till that time be expired. The ſame Excuſe I plead for ſome other reſervations, which a little time may make more ſeaſonable.

5. Next to the great Obligation that lyes upon me, by his Majeſty's moſt Gracious Diſpoſition, expreſſed in the aforeſaid Order, to proceed in this ſervice; I find no little ſatisfaction and comfort, that my Father is not only pleaſed to approve of what I have done purſuant thereto, but alſo to oblige me to Conſtancy and Diligence for the future in performing my Duty therein by his expreſs Command.

I think it may be ſatisfactory to the Reader in the next place to inſert two Letters directed to me by Mr. *Smith*, formerly Confeſſor to my Father, and Reſident in his Family, which will ſerve in ſome meaſure to ſatisfie the World, that what I have given in Evidence concerning this matter, does not proceed from any new or late Suggeſtions or Inventions of my own, but are delivered according to the truth of Fact, as it has formerly come to my knowledge.

Mr.

Mr. John Smith, *Late a Romiſh Prieſt, his Letter to his Couſin* Robert Jeniſon, *Eſquire.*

Walworth, Aug. 15. 1679.

Co. Jeniſon.

'I Have received your laſt Depoſitions, whereby
'I was truly ſatisfied, and likewiſe your Father,
'who gives you his Bleſſing, and twice his Bleſ-
'ſing, for diſcovering more if you can. What you
'have ſaid in your Informations, you have ob-
'ſcurely heretofore intimated to me, in which I am
'willing to juſtifie your juſt Proceedings againſt
'thoſe Popiſh Emiſſaries.

I remain

Your Affectionate Couſin and Servant,

John Smith.

POSTSCRIPT.

ACcording to your next Letter I ſhall inform you of all you have ſaid to me, I have it all in Writing, and efficacious to the proving of a Damnable Plot (*though you told it me in very obſcure terms*) *but, bleſſed be God, you prove, as I believed, a* Loyal Subject: *And for what you have done, I will venture my life againſt any Papiſt in your* juſtification.

Pray diſcover what Papiſt *Gentry you can, and learn what you can of your* Brother.

All the Papiſts *in the Country will do* you *and* I *all the prejudice they can: Act you the part of a* Royaliſt, *and I will the part of a* Defender.

Vera Copia.

Tho. Dolman.

Mr. John

Mr. John Smith, *Late a Romiſh Prieſt, his other Letter to his Couſin* Robert Jeniſon, *Eſquire.*

Auguſt. 19. 1679.

Dear Couſin.

'I Have had and heard from you, in Obſcure Terms, that 'which made me believe you had ſome knowledge of the 'Plot; and that *Ireland* and your Brother were not only 'tampering with you, but alſo endeavouring to entice and in-'duce you thereunto, as now I find by your Depoſitions up-'on Oath; your often Diſcourſes and Diſputations about the '*Wolviſh Jeſuits* (as I often termed them to you) and their Acti-'ons, *pro* and *con*, and ſometimes paſſionately, argued in my 'Opinion you to be one of their Votaries, yet with a remorſe of 'Conſcience, as I often perceived by your now and then 'change of colour, cauſed me to make a ſhort Contraction of 'our Sayings and Diſcourſes aſſoon as we left off, all which I have 'by me ready to produce; they are material, and will un-'doubtedly fortifie and ſtrengthen not only your Evidence 'againſt thoſe *Traytors* and *Jeſuitical* and *Phariſaical Blood-ſuck-'ers*, but alſo ſatisfie the whole world how legally and deſer-'vedly they have ſuffered, how inhumanely and beaſtially '(though *Jeſuitical* like) they dyed, how your now proceed-'ings and Depoſitions are not groundleſs or malicious, as 'many would have them, but true, juſt, and legal, how your 'underſtanding and quick apprehenſion of my often ſaying to 'you, that the Obedience of a Subject to his King, is in-'violable and cannot be diſſolv'd, and how well and religiouſly 'you pondered this general Duty, enjoined upon all men by 'God himſelf, that is *to eſchew evil and do good*, eſpecially in the 'Allegiance of a Subject unto his *Soveraign*, (a duty ſo often 'commanded by Scripture) ſo that by the well obſerving or 'villifying of it, not only a Kingdom, but a King, a ſacred 'perſon, is ſoon preſerved or deſtroyed; the Evil then which a 'Subject is to eſchew in reſpect of his Soveraign, is not only in 'Action, but alſo in Words and Cogitations; the good he is 'to do out of Obedience and in true Allegiance, is not only 'to pay Tribute unto his Soveraign for his Regal ſupport, but

alſo

'alſo fighting his Battels with *Joab*, adventuring his life with 'David, and revealing with religious *Mordecai*, all treaſonable 'Deſigns and Attempts, to pour out Prayers and Supplications 'for his welfare and ſafety, to eſteem and honour him from 'the Heart and out of Conſcience, as the *Anointed* of the *Lord*. 'Thus are all Subjects commanded by the old and new Law, 'to honour, ſerve, preſerve, and obey their King, and not to 'lay violent hands on his *Sacred Perſon*, but to ſuccour and de-'fend him with the hazard of their lives, notwithſtanding the 'Pope's *arrogant preſumptive Power* (and *Antichriſtian Doctrine*) 'in diſcharging all Subjects from their *Allegiance*, abſolving 'them from their Oaths of Obedience, and giving them Li-'cenſe to bear Arms, and offer violence to their King (a moſt 'Licentious, Impious, Irreligious and Diabolical Principle) 'contrary not only to the *Laws* of the *Kingdom*, as you may 'find in *Bracton's Cuſtoms of* England (he was *Lord Chief Ju-'ſtice* under King *Henry* the Third) *Freemen and Servants are 'ſubject unto his Power, as alſo whatſoever is under him, & ipſe 'ſub nullo, niſi ſub deo*, no man then ought to preſume to exa-'mine his doings, much leſs to oppoſe them by force or vio-'lence; it is contrary to the Law of God alſo, where it is 'ſaid, *Where the Word of a King is, there is Power, and who may 'ſay unto him, What doſt thou?* This Power is given by God 'who counſelleth, *To keep the King's Commandments, and that 'in regard of the Oath of God, for he doth whatſoever pleaſeth 'him.* An evident Teſtimony, that no mortal man, whether 'Pope or *Prieſt*, have, or ought to have, either Power or Supe-'riority over a *King*; as you may ſee further how St. *Paul* com-'manded *every Soul to be ſubject to the higher Powers*, Rom. 18. 'he acknowledged himſelf ſubject unto *Cæſar*; and no won-'der when *Chriſt* himſelf paid unto him Tribute, and confeſ-'ſed one of *Cæſar's* ſubordinate Magiſtrates, *Pilate*, to have 'Power over him, and that given from above, *John* 19. St. *Peter* 'likewiſe writing to his Fellow *Presbyters*, whom he exhor-'eth to feed the Flock of God, that *they would ſubmit themſelves 'unto the King as unto the Superiour*, 1 Pet. 5. 2. 1 Pet. 2. 5. *Chry-ſoſtom* ſays, *The Office of a* Prieſt *is only to reprove, and freely to admoniſh, and not to move Arms, Sedition, or Rebellion, nor to uſe Bucklers, nor to ſhake a Lance, but only to argue, and freely admoniſh. Tertullian*, ſpeaking of Kings, ſays, *Inde illis eſt*

pote-

poteſtas, unde ſpiritus; 'thence have they their Power, whence 'their Spirits. *Irenæus* ſaith, *cujus juſſu naſcunter homines, ejus 'juſſu conſtituuntur principes*; 'by whoſe appointment they are 'born Men, by his appointment are they made Princes, and 'not by the Pope's, who were in former times both elected 'and depoſed by Emperours and Kings, and no wonder, when 'the High Prieſts themſelves were ſubject unto Kings, and 'puniſhed by Kings for their Offences, 1 *Sam.* 22. 1 *King.* 5. '1 *King.* 2. *Optatus* ſaith, *There is not any man above the Empe-'rour.* *Chriſoſtom* ſaith, *No man is equal to him upon Earth.* St. 'Cyril and *Agapetus* affirm the ſame. *Pelagius*, the firſt *Roman* 'Biſhop of that name, wrote theſe words unto *Childebert*, King 'of *France*, *With how great ſtudy and labour are we to ſtrive, that 'for the removing the ſcandal of ſuſpicion, we may miniſter the obſe-'quiouſneſs of our Confeſſion unto Kings, unto whom the holy Scripture 'commandeth us to be ſubject* (this not five hundred years af-'ter Chriſt.) *Gregory* the Great, Biſhop of *Rome*, confeſſed, That 'Power was given from above unto the Emperour above all 'men; and further ſaith, *I being ſubject unto your Command, 'not out of feigned Humility, but out of Conſcience and Duty*, &c. '*Otho*, the Emperour, depoſed *John* the 22th for his impure 'and vitious life. Therefore, *Dear Couſin*, let this and your 'own experience not only ſatisfie you of the *Papal Infallibility* 'and *Uſurped Power*, but alſo move you to recollect your Me-'mory, as to the enlargement of your Evidence; not only a-'gainſt thoſe *Jeſuitical Wolves* and *Pope's Emiſſaries*, but like-'wiſe againſt all other *Traytors* and *Malefactors* in this *Helliſh 'Plot* concerned to your knowledge; and aſſure your ſelf that 'I will aſſiſt you with all that you have (as I may well ſay 'under a *Jeſuitical Vaile*) related to me, whereby I hope 'you may remember more than I have ſeen in your laſt De-'poſition, by this means, and no other, you may recover your 'loſt Credit, ſerve your King and Country, and hope for the 'Bleſſing of *God* and your *Father*, who obliges you, upon the 'duty of a Son, to inform all you can, and againſt all you 'can: My affectionate good wiſhes and Prayers ſhall be for ever 'for your welfare and ſafety. I am, dear Couſin,

Your Affectionate Couſin,
and ready Servant,
John Smith.

Let me hear from you as ſoon as you can.

Note,

Note, That His Majeſty, upon the peruſal of the firſt of the ſaid Letters, thought fit that the Original ſhould be left in the Cuſtody of one of the Clerks of the Council, with Directions, That an Authentick Copy thereof ſhould be delivered to me: But the Original of the ſecond is yet in my Cuſtody.

Robert Jeniſon.

If, in the ſecond Letter, too much Gall ſeem mingled with the Ink, and ſome bitter Expreſſions contained therein, it may be alledged in Excuſe, That long before Mr. *Smith* was born, Cenſures more ſevere have paſſed on the *Jeſuits*, and that by Members of the *Roman Communion*. *Watſon's Quodlibet 9. Art.* 10. calls their Government *Antichriſtian*, *Tartarian*, *Turcical*, and *Tyranical*, and their Doctrine about it, *Paradoxal*, *Pragmatical*, *and Stratagemical*. Beſides, I know Mr. *Smith* to be of ſuch *Excellent Morals*, and of ſo poized and juſt a temper, that 'tis hard to tranſport him to *extremes*: So that thoſe Expreſſions ſeem to be extorted from him out of a juſt deteſtation of their late cruel Deſigns; and if the *Jeſuits* did often hear ſuch Reproofs, and ſubmit themſelves to be regulated thereby, it might be hoped that their Parts and Abilities would contribute to the ſetling and eſtabliſhment of Kingdoms, and not to the deſtruction and ruine of them.

ADVERTISEMENT.

THE Reader is deſired to take notice, That there are many material things more that are not convenient at preſent to publiſh, with ſuch confirming proofs of what is herein before ſet forth, as will ſatisfie all the World, how deep this horrid Conſpiracy hath been laid, and carried on, for deſtruction of his Majeſty's Perſon (whom God preſerve) and the Government.

FINIS.

ERRATA.

PAge 30. line 38. for *had not* read *had he not*, p. 34. l. 3. for *granted and full* read *granted out and full*, p. 38. Paragraph 3. l. 4. for *Aunt and Neece* read *Aunt and Couſin*, p. 39. l. 9. for *Aunt and Neece* read *Aunt and Couſin*, p. 45. l. *ult.* for *abundantii* read *abundanti*.